

sent to Mokatsi, the Batswana chief, and to Mosolekati, king of the Zulus, to whom Mokatsi is tributary, for more accurate information. Mokatsi sent his son and nephew to persuade him not to proceed, as Mosolekati, elated by his success against the Griquas, was disposed to treat as enemies the Europeans, whom he accused of having furnished them with arms. Mr. Rolland therefore returned to Kruman, and was afraid that he should be obliged to defer indefinitely the execution of his plan, when, in December last, he received another message from Mokatsi, announcing an en-



the change in the king's feelings, and that he might now visit the country without the least fear. He was about answering this message, and we may hope that civilization and the Gospel will soon be carried by French missionaries into a region never yet visited by a white man.

#### BURMAN MISSION.

Extract of a letter from Rev. Eugenio Kincaid, to his friend in Galle, Ceylon, N. Y., dated Rangoon, March 13, 1892.

"I have now been in Burmah one year and three months, and in this time I have seen much of the wonders of redeeming grace, and have drunk deeply of the cup of sorrow—it has been the most eventful period of my life. Never was I more sensible of being in the path of duty—never more sure that my feeble efforts for the salvation of men were crowned in heaven—and never before did I agonize under such an oppressive burden of sorrow. Twice I have seen the grave open, and tear from my embrace the mother and the son. But Oh, it was cheering in the midst of sorrow to see the light of heaven breaking in upon the darkness of the tomb, and pointing the eye of faith to the land of rest! Heaven is a blessed home, and from these heathen shores, along with a mighty army of redeemed Burmans, their bodies will be raised, all bounteous and lovely. I feel satisfied with what God has done—in mercy he has sustained me. On the last day of February, I arrived in this city, having bid adieu to the last remnant of civilized society. Here I expect to remain till I have a more thorough knowledge of the language; and whether I shall then go to Ava, or remain here, I do not know. I love the toils and hardships of a missionary life—I look abroad over this wide empire as the field of my future labors, and I wish not to leave until idolatry is overturned, and the votaries of Gaudama are bowed before the cross of Christ. Here I see idolatry—idolatry, cheerless idolatry. She holds the people with a mighty grasp, and looks defiance at all opposition. But he who attests in the heavens will have them in derision, and all her proud monuments and splendid trappings will crumble down before that gospel which brings life and immortality to light.

Daily I am imparting the gospel, though with a stammering tongue, and giving tracts to those who are anxious to examine. Yesterday I gave away nine hundred tracts, and only one to each person, and to day nearly as many more. I feel much exhausted, but the hope of doing some good is a powerful restorative.

About a month since a fourth part of this city was burnt to ashes. The great yearly festival for the worship of Gaudama is just beginning—it is said there will be from thirty to forty thousand strangers here for several days together. The hot season has begun; the thermometer ranges between 84° and 96° in the coolest part of the house.

I baptized 95 in Moulmein, and I trust a number more were redeemed from the slavery of sin. Here the native Christians are continually terrified by government men. Every day their lives are in jeopardy, and I have the expectation that some of them will yet suffer martyrdom for the name of Christ."

[N. Y. Rep. Reg.]

**German Emigrants.**—A number of the German emigrants, residents at Buffalo, have been organized into a church, and received under the care of the Presbytery of Buffalo. A Mr. Gumbel, a convert from Popery, and formerly a teacher in the school Dr. Follenburgh, in Germany, has been licensed and set over them by the Presbytery. They have been an interesting appeal for aid to support their minister, which has been met by the desired appropriation by the Home Missionary Society. The religious interests of this new church present a very gratifying aspect.

**American Sunday School Union.**—The Board of Managers have recognized 47 new auxiliaries, from June 12th to Aug. 28th. Of these 14 are in Ohio, 14 in Virginia, 6 in Indiana, and 3 in Kentucky.

#### BOSTON RECORDER.

WEDNESDAY, SEPTEMBER 13, 1899.

**ANDOVER THEOLOGICAL SEMINARY.**  
The anniversary of this institution took place on Wednesday last. On Monday at half past 7, P. M. the Porter Rhetorical Society held a public meeting, at which the exercises were as follows:

**Rhetorical Essay.**—Influence of J. C. Phillips. **Rhetorical Essay.**—Adaptation of Scholarship to the exigencies of the times. W. P. FAIRBANKS.  
**Oration.**—Mental cultivation, the business of life. E. L. CLEVELAND.  
**Address.**—Emotion as contributing to Sacred Eloquence. T. BOUWELLE.

A pressure of engagements prevented Dr. Beecher from delivering the Address before the Mechanical Association which was expected from him on Tuesday.—On Tuesday afternoon, an address was delivered before the Porter Rhetorical Society by Rev. Dr. SKINNER of Philadelphia. Tuesday evening, an Address was delivered before the Society of Inquiry respecting Missions, by Mr. SAMUEL MERRICK of the graduating class.—The order of exercises on Wednesday was as follows:

**FORENOON.**—Prayer.  
1. What is meant by interpreting the Bible? And how is one to be qualified for the work, in respect to intellectual acquisition? GILES LEACH, Bridgewater.  
2. Can any one be fully prepared to interpret the Scriptures, without personal piety? WILLIAM A. HYDE, Lisbon, Ct.  
3. Figurative language of the Prophet Zechariah. WARREN NICHOLS, Reading.  
4. Interpretation of Isaiah 65: 20. SAMUEL F. SMITH, Boston.

5. Meaning of the word *ἐπαγγελία* in the New Testament. IRA TRACY, Hartford, Vt.  
6. Interpretation of Ps. 110. ELIAS RIGGS, Mendham, N. J.

7. "Exegesis and Speculative Theology compared. JAMES F. WARRER, Wilbraham.  
8. The simplicity of the Gospel. THOMAS BOUWELLE, Leominster.  
9. Sacred Music.

10. The proper influence of the doctrine of Election. O. G. HUBBARD, Sunderland.  
11. "The Evidence of Conversion. S. KITTREDGE, Mount Vernon, N. H.

12. The Bible the test of Moral Character. SAMUEL MERRICK, New Sharon, Me.  
13. The incomprehensibility of the subjects of revelation. JOHN C. PHILLIPS, Boston.

14. Indwelling of the Spirit. WILLIAM THOMPSON, Galesburg, Ct.  
15. Melancthon. DANIEL C. BURT, Berkley.

16. "Success of Mahomet as connected with a corrupt Christianity. LUKE C. BAKER, Chatham.  
17. Wickliffe. JAMES D. LEWIS, Falmouth.  
18. Sacred Music.

**AFTERNOON.**—Sacred Music.  
19. Duty of the Pastor to train his Church to habits of Christian activity. CHARLES FORBES, Upton.

20. Influence of religious controversy on Christian enterprise. MOODY CHASE, Cornish, N. H.  
21. Philosophy on Theology. C. KIDDER, Wardsboro, Vt.

22. "Influence of Indulgences in producing the Reformation. JOSEPH W. SESSIONS, Lanesboro, Vt.  
23. Influence of Constantine on the Church. WILLIAM P. FAIRBANKS, Boston.

24. Doctrinal Preaching. BENJAMIN W. PARKER, Reading.  
25. Familiarity with the Scriptures important to the Preacher. ALBERT W. FINE, Upton.

26. Boldness in the Preacher. JEFFRIES HALL, Windsor, Vt.  
27. Written Sermons. HENRY LYMAN, Northampton.

28. Unwritten Sermons. CHARLES B. KITTREDGE, Mount Vernon, N. H.  
29. The Preacher's Character the ground of his Influence. SAMUEL WARRER, Milford, Me.

\* Extended on account of ill health.

29. Claims of the age on the Christian Preacher. ASHER BLISS, West Fairlee, Vt.  
30. Evangelical Preaching. ELISHA L. CLEVELAND, Topsham.

#### HYMN.

Question: "And I heard the voice of the Lord saying, whom shall I send, and who will go for us?"—Isa. 6: 8.

#### FOREIGN MISSIONARIES.

From dear New-England's happy shore,  
Where all our kindred dwell;  
We go—on Pagan lights to pour—  
Our native land! farewell!

Question: "And I heard the voice of the Lord saying, whom shall I send, and who will go for us?"—Isa. 6: 8.

#### DOMESTIC MISSIONARIES.

We go, where seldom on the ear  
Salvation's tidings swell;  
We go, to dry the mourner's tear—  
Our pleasant home! farewell!

Question: "And I heard the voice of the Lord saying, whom shall I send, and who will go for us?"—Isa. 6: 8.

#### HOME PREACHERS.

Where all our early friendships blend,  
Of Jesus' love we'll tell;  
And in the work our lives will spend—  
Brethren!—a short farewell!

Question: "And I heard the voice of the Lord saying, whom shall I send, and who will go for us?"—Isa. 6: 8.

#### CHURCHES.

From all these cherished scenes we go—  
The home of prayer and prayer;  
To meet earth's gladness or earth's woe,  
And many a toil to bear.

Forewell, ye friends, who shared our joy;  
Ye, in whose hearts we dwell;  
A noble work shall now employ  
Our energies—farewell!

Brethren, we press the parting hand;  
Our songs—of parting tell;  
Then, till we reach heaven's holy land,  
A sweet, but brief farewell!

Prayer.—Benediction.

The singing of the Hymn which preceded the closing prayer, was one of the most touching exercises we ever witnessed. The "question" was put by a single finely toned voice in the orchestra—at the last repetition of it by a concert of two or three voices,—and a response was made from the stage on which the graduating class stood—first by the "Foreign Missionaries," then by the "Domestic Missionaries," and finally by the "Home Preachers." Then the chorus came from the whole. The audience felt that this was not a mere show—an exhibition of mere musical skill. The plaintive tones in which this touching hymn was sung, were those of deep emotion. And many hearts were melted, as those young servants of Christ poured forth their impassioned farewell—some of them to the scene of their sacred studies, others to the pleasant hills and valleys, and happy neighborhoods, and flourishing churches of New England, and others to all the endowments of their native land.

On Thursday evening, the annual Sermon was delivered before the Alumni of the Seminary by Rev. Dr. EDWARDS. Text, 1 John 5: 8, "For there are three that bear witness on earth, the spirit, and the water, and the blood; and these three agree in one."—Rev. L. F. DIMMICK, was appointed first preacher on the same occasion next year, and Rev. Baxter Dickinson his substitute.

The exercises of anniversary week were, in general, highly gratifying to the large and intelligent audience which they called together.—Of the Address by Dr. Skinner we cannot forbear to speak more particularly. It will soon be given to the public by the Society before whom it was delivered. And we would, by a very brief abstract of it, commend it to the notice of those who had not the pleasure of hearing it pronounced. The thrilling tones, the graceful and impressive action of the speaker cannot, indeed, be printed. But his rich, and lucid, and original trains of thought, and the highly finished costume in which they were invested, the press will preserve; and by these no intelligent reader, we think, can fail to be pleased and profited.

The subject of the Address was *Doctrinal Preaching*. The term *doctrinal* he used in a somewhat peculiar sense. Whoever, he remarked, has studied the character of the preaching most common throughout Christendom, must be aware, that what the people steadily hear from their ministers, is for the most part, the polished, uninteresting, inefficient, essay,—or the affectionate, pointless exhortation,—or the impassioned harangue,—or what is perhaps more ordinary than either, some common-place, desultory, extemporaneous address. These kinds of discourse he disapproved. And it was his object to set forth the claims of that kind of preaching which penetrates beyond the mere surface of a subject, which searches out and reveals the doctrine or principles of things, and may hence be well defined by the term *doctrinal*. Doctrinal preaching in this view, he observed, required no distinction to be made in Christianity between its doctrines and its duties; but defined a certain way of handling whatever is chosen as the theme of discourse, whether it be called doctrine, duty, or by any other name. Whether duty, or doctrine, it may be handled in several ways, of the essay, or the harangue, or the extemporaneous common-place address, or in the doctrinal method. Though it be a doctrine, the discourse may be declamatory and loose; and though it be a duty, the discourse may be elaborately didactic and doctrinal, unfolding the principles and foundations of the subject, in the most clear, coherent, and instructive manner. After this explaining what he meant by doctrinal preaching, he proceeded to give several reasons why that sort of discourse should be generally delivered from the pulpit. 1. The honor of the gospel demands it. 2. The intellectual being which God has given us cannot be satisfied or suited with preaching which is not doctrinal. 3. No other kind of discourse truly instructs and edifies mankind. 4. It is only by doctrinal discourse that error can be refuted. 5. If ministers do not add themselves to doctrinal preaching, their discourses must soon become stale, and the intellectual character of their ministry weak and contemptible. 6. No other kind of preaching is likely to be attended permanently by much evangelical fruit. 7. The Bible is in favor of this kind of preaching. On each of these points he dwelt at considerable length.

He then examined the following objections, to doctrinal preaching. 1. It favors an exercise of reason in religion which implies its superiority to religion, and its having authority to disown and reject it. 2. This kind of preaching demands such high qualifications in preachers, that this class of men must always be much too small to meet the necessities of a perishing world. 3. The essential objects of Christian doctrine are plain and few, and since these are sufficient for salvation, the work of the ministry need not be so arduous, as it must be if this laborious mode of preaching is adopted. 4. Doctrinal discourses want the animation and warmth which should always pervade speeches spoken to the people. 5. Doctrinal preaching disturbs and perplexes the people, even some of the people of God. 6. It engenders doubtful disputations and strifes of words among the plain people, who are little benefited by such jangling.—His concluding remarks were: 1. The business of preaching should be the preacher's great business. 2. Men will not rush hastily upon the work of the ministry who have just views of the nature of that work. 3. The chief object of pursuit in the work of preparation for the sacred office is to learn how to preach. 4. The remarks of the speaker were submitted with the expectation that they would be heard by one portion of the assembly as specially designed for their consideration. Thus have we given a very brief sketch of an address which ought to be read by every theological student and minister of the gospel. It was at once a convincing and instructive defence, and a happy exemplification, of that kind of discourse which it was his object to recommend. It was eminently doctrinal.

The number of the graduating class, as will be seen by the order of exercises, was thirty. Of these, two have determined to go to the West, and six to become foreign missionaries.

The friends of the Seminary will be gratified to learn, that the Board of Trustees, before their adjournment, elected the Rev. Dr. Skinner, Professor of Sacred Rhetoric. We learn also that Rev. Dr. Humphrey was elected a Visitor, to take the place of one of the Board, whose term of service, according to the statutes of the Institution in respect to the age of its officers, will expire in July next.

#### MISSIONARY ORDINATION.

Mr. Editor.—As I had the privilege, last Thursday, Sept. 13th, of attending at Reading, the ordination of Rev. BENJAMIN W. PARKER, a Missionary to the Sandwich Islands, I send you some particulars respecting the exercises.

The day you recollect, was delightful; and a large concourse of people collected on the occasion. The introductory prayer was offered by the Rev. Mr. Bennett of Woburn. Rev. Professor Emerson of the Theological Seminary, Andover, preached from Hebrews 12, 2: "Looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." As I have not time to give you an outline of the sermon, I will only say it was excellent. The consecrating prayer was offered by Rev. Mr. Emerson of Salem. The charge was given by Rev. Mr. Emerson of South Reading. He went into the particulars of the missionary duties and trials to a sufficient extent to invest the performance with unusual interest—especially when accompanied by Mr. E.'s accustomed solemnity and impressiveness. The fellowship of the churches was tendered by Rev. Mr. Read, minister of the place. The circumstance of Mr. Parker and his friends belonging to Mr. R.'s society, and most of them to his church, gave a lively interest to this performance. The Missionary Hymn was then sung. As is usually the case on such occasions, it seemed to send a thrill of deep emotion through the whole congregation. The concluding prayer was offered by Rev. Mr. Norwood of Wilmington.

The missionary then read, with a voice a little faltering, as you will readily suppose, the very pathetic hymn inserted below, which was admirably sung by one of the sweetest of choirs. The effect was indescribable. Not only did parents and brothers—and sisters seem overwhelmed with feelings too big for utterance, but every eye was melted in tears, and every bosom filled with emotion, throughout the congregation. The hymn is as follows:

Yes, my native land, I love thee,  
All thy scenes I love them well;  
Friends, connections, happy country!  
Can I bid you all farewell?

Can I leave you—  
Far in heathen lands to dwell?  
Home! thy joys are passing lovely;  
Joys no stranger heart can tell!

Happy home, indeed I love thee!  
Can I—can I say—Farewell?  
Can I leave thee—  
Far in heathen lands to dwell?

Scenes of sacred place and pleasure,  
Holy days and Sabbath-bells,  
Richest, brightest, sweetest treasure!  
Can I bid you all farewell?

Can I leave you—  
Far in heathen lands to dwell?  
Yes! I hasten from you gladly,  
From the scenes I love so well!

Far away, ye billows, bear me;  
Lovely native land, farewell!  
Pleased I leave thee—  
Far in heathen lands to dwell.

In the desert let me labor,  
On the mountains let me tell,  
How he died—the blessed Saviour—  
To redeem a world from Hell!

Glad I bid thee—  
Native land! Farewell—Farewell!

I know not how scenes like these may affect the busy world. But for myself, I regard them as among the most precious of my life. After the ordination services were over, I had a few moments' conversation with Mr. Parker's venerable mother—who is a mother indeed, in Israel. She was deeply affected. "It is trying," she said, "to part with my son; still I would not hinder him, if I could." Do you not rather count it a privilege, I inquired, to be permitted thus to contribute, to the up-building of Zion. "O I do," was the hearty reply.

Of the numberless reflections that thronged my mind, during this deeply interesting season, I have time to give you but one or two. The willingness, with which this pious mother gave up her son, to serve Christ in a foreign land, notwithstanding the yearnings of parental affection, raised in my mind, the inquiry,—what men those parents who, professing to be entirely devoted to Christ, when their sons or daughters feel the claims of dying pagans to their personal services, and the force of the Saviour's last command, seem studies to throw insuperable barriers in their way? Do they remember,—when a child seems impressed with the duty of going to the heathen, and they stir their frowning prohibition, or heap up obstacles like mountains in his way,—do they remember the baptismal covenant? Do they think of their promises to give up themselves and their all to Christ? Nay, do they call to mind the scenes of Calvary—the agonies and death of the blessed Saviour to rescue a perishing world, and still deny or question his claims to the services of their children in that part of the vineyard to which he may call them.

Christian fathers and mothers, beware I beseech you, how you venture to quench the spark of missionary ardor in the bosoms of your children, lest you not only break your solemn promises, stain your garments with the blood of the heathen, and grieve the blessed Saviour, but be found, also, even "at fight against God!"

Another reflection arose from thinking where I was. Reading is hallowed in association, as being the native place of the devoted Mr. Temple. Here, though I am, I am, represented by two missionaries among the heathen—O that the same could be said of all the American churches! How soon, should all Christians pray the Lord of the harvest to send forth laborers into his harvest, as it is their privilege to do, would every church have its delegate on heathen shores? What blessings would roll back upon our Zion—and how soon would the world be converted to Christ! "Come that blessed day," is the prayer of yours, truly,

Farewell. Yours, &c.

THE LAST SERVICE of the occasion, except the morning prayer-meeting, was held in the evening, when Mr. Dutton from Connecticut preached. I had not the privilege of attending,—and can say no more.

I should love to indulge in reflections, before I close this communication, on the happy influences that go abroad from these meetings on the churches at large, as well as the individuals present—and on some striking incidents of the present meeting—but time and occupation forbid. I will only say, that at neither of the meetings of the General Convention of Vermont which has been my privilege to attend before, have I found so much to strengthen the faith and inspire the hopes, and warm the affections of the soul, as at this.

Farewell. Yours, &c.

TO THE EDITOR OF THE BOSTON RECORDER.

Mr. Editor.—Do you ever seek? Do you ever feel tempted to it, and suddenly check yourself because it is useless? Did you ever feel an itching to find fault, but knew not whom to blame? This is precisely my condition, and I reveal the secret to you, because you are somewhat interested. On the day when the Recorder arrives, I take my cane and move off towards the Post-office, feeling uneasy till I get hold of it. I carry it home and sit down, not expecting to be very much interested in it, and in such a state of mind that my expectations are usually fulfilled—I am not very much interested in reading the Recorder. I have tried to find fault, and to wonder if I could not make things go better, if I could have the honor of occupying the great chair in the Recorder's Editor's seat. I have used to cast the blame here and there, and have looked about for a scape-goat. After many misgivings and cogitations, I have made great discovery; and one, which, if I make it public, I doubt not, will call down the gratitude of many of your readers upon my head, and cause me to be hailed as a great benefactor. True, I might monopolize and chuckle over the discovery, and enjoy it in secret, but I feel too benevolent thus to withhold what will cause many to rejoice. I have discovered that the great cause why I do not feel a deep interest in the Recorder is—myself. The blame must and ought to fall upon myself. And I presume many of the ministers of Christ in Mass., can say the same in regard to themselves.

The fact is, I have never sat down an hour, and thought if I could do anything to add life or interest to your paper. If I have had a Narrative to publish which I supposed would be interesting, I may, or I may not have committed it to writing; and when on paper, I may, or may not have sent it to you. When I have had any agency, and needed a few columns in which to praise the object, and beg with an importunity that made it repulsive, I have claimed my columns for the purpose. When I have thus written officially for a College or for some Society, and I have felt that you were under a reasonable obligation to me for such communications. But as to sitting down to think or write for the Recorder for the purpose of making it more interesting, or more useful, I have never dreamed of such an act. I have never inquired whether your files were full or empty, whether your hands were strong or drooping, whether you were so prospered as to spare such help as mine, or were discouraged and needed support. These are matters about which I have never troubled myself, and I presume it is so with four fifths of the clergyman of Massachusetts. Which is the flower in your garden that you love, if not that which you have planted, and reared with watching and care? Who is the friend that you love, if not that one upon whom you have bestowed your care and anxiety? And does not the same principle hold good in regard to a religious paper? If the ministers of Christ in this Commonwealth would only consider that no Editor has ever yet been created who can alone, and unaided, sustain a periodical, and make it valuable, and that they can in no way with so little expenditure of thought and time, do so much good, it does seem as if they would find a deep and practical interest in writing for the Recorder, and thus increasing its interest and its power. It can and it ought to be the very best paper in the United States.

I do not know Mr. Editor as you will think me for those hints, or ever insert them; but that as it may, it causes my conscience to write, and I am determined to use it further in the same way, whether you insert or not. There never was a good paper whose interest and power did not depend almost wholly upon its correspondents; and it is vain to put you or any other man in the chair Editorial and bid him make bricks without straw. It is unreasonable, and it is unchristian. And if any man's interest in your paper dies, let him inquire if it be not that he does nothing to increase its

ANNIVERSARIES IN VERMONT.  
FROM OUR CORRESPONDENT.

MIDDLEBURY, VT. SEPT. 14, 1899.

The General Convention of Congregational and Presbyterian Ministers of Vermont met here on Tuesday of this week—and was organized by the choice of Rev. Mr. Hale of Charlotte, Moderator; and Rev. Forrey of Burlington Coll., and Rev. Mr. Hazen, Sec. The opening sermon was preached by Rev. Mr. Washburn of Royalton, in place of Rev. Mr. Wheeler of Windsor, who was prevented from attending by ill health. Text, Rom. 6: 17, 18. "But God be thanked that ye were the servants of sin, &c."

Meeting of the Education Society.

In the evening, the Anniversary of the N. W. Branch of the American Education Society, called together a full assembly. Hon. Charles Marsh of Woodstock, one of the Vice Presidents, presided; and after prayer by Rev. Mr. Dutton from Connecticut, the Annual Report was read by Rev. Dr. Bates, Chairman of the Executive Committee—a document of great interest—not because of its detail of facts, but for its clear exposure, and triumphant repudiation of all objections to the cause, and confidently urged against this all important enterprise of benevolence. The Treasurer of the Society was not present, nor was his report read. It is understood, however, that \$12000 was being expended by the

Parent Society in this state during the past year, beyond all the payments of the Auxiliary. At this time, the Agents of the American Education Society are successfully presenting their labors in the several congregations; and these labors promise to bring up the state to general and vigorous action in the cause. The reading of the Report was followed by powerful addresses from Rev. Messrs. Cogswell, Child of Pittsford, Hay of New Jersey, and Patton of New York. Facts were stated, and arguments urged, with great force and effect. After the Collection, prayer was again offered—and the assembly retired to meditate on the glorious things God is doing for Zion.

Narratives of the State of Religion.

The forenoon of Wednesday was occupied with the statements of the several delegates respecting the welfare of Zion, within the limits of the bodies they represented. These narratives were listened to, with profound attention, and diffused a healthful glow of spiritual feeling throughout the congregation. Very few revivals are now in progress, but not far from 5000 persons have been added, during the year, to the churches. In some of the Associations, scarcely a church was passed by, and none of them failed of a share in the divine influence. And it is a matter of warm congratulation, that these revivals have uniformly increased the spirit of benevolence as well as the spirit of prayerfulness—and have awakened more ardent desires for the salvation of our country, and the world, than have been cherished before, even by sincere believers.

Sabbath School Union.

The anniversary of this Union was held in the afternoon. After music and prayer, recitations were heard from the children of the Middlebury Sabbath School, and addresses made by Rev. Messrs. Morton of Springfield, Hopkins of Montpelier, Washburn of Royalton, Todd of Mass., and Mr. Clark, the S. S. Agent. A new impulse is to be given to this Association, and its influence to be more widely extended, by still more systematic arrangements, than those heretofore relied upon.

In the evening a sermon was delivered by the General Agent of the Am. Home Missionary Society for New England.

Vermont Domestic Missionary Society.

On Thursday, this Auxiliary to the American Home Missionary Society held its 14th anniversary. The annual report of the Executive Committee, prepared by Rev. Mr. Walker of Rutland, and read by Rev. Mr. Child of Pittsford, was a document of great value, and will not fail to do good by its publication. Rev. Mr. Tilden of W. Rutland, and Mr. Converse of Burlington, sustained the Resolution for the adoption and circulation of the Report, by able addresses. Another Resolution, relating to increased effort in the cause, was offered by Rev. Mr. Merrill of Middlebury, and supported by him and the Agent of Home Missions. Mr. M. in the course of his remarks brought into view, the past operations of the Society in connection with the extensive desolations of the state—and so striking did he make their inadequacy appear, that an overwhelming effect was produced on his own feelings, and on the congregation also. Calmness was restored by prayer, offered by Dr. Bates, and the Assembly remained till two o'clock, absorbed in the contemplation of the claims of God and the feeble daughters of Zion, on the charities of the able churches.

At half past two the congregation re-assembled—a missionary sermon was preached by Rev. Mr. McKen of Bradford—and a collection taken up amounting to \$650—brought a silver watch, value \$18—and several necklaces, rings, &c. with the avails of "four sheep." I cannot describe to you the emotions that seemed to swell every bosom—you must imagine them as well as you can. The services were closed with the administration of the Lord's Supper, by Rev. Messrs. Child and Storrs—and the people departed, rejoicing that they had found the Lord among them.

The last service of the occasion, except the morning prayer-meeting, was held in the evening, when Mr. Dutton from Connecticut preached. I had not the privilege of attending,—and can say no more.

I should love to indulge in reflections, before I close this communication, on the happy influences that go abroad from these meetings on the churches at large, as well as the individuals present—and on some striking incidents of the present meeting—but time and occupation forbid. I will only say, that at neither of the meetings of the General Convention of Vermont which has been my privilege to attend before, have I found so much to strengthen the faith and inspire the hopes, and warm the affections of the soul, as at this.

Farewell. Yours, &c.

TO THE EDITOR OF THE BOSTON RECORDER.

Mr. Editor.—Do you ever seek? Do you ever feel tempted to it, and suddenly check yourself because it is useless? Did you ever feel an itching to find fault, but knew not whom to blame? This is precisely my condition, and I reveal the secret to you, because you are somewhat interested. On the day when the Recorder arrives, I take my cane and move off towards the Post-office, feeling uneasy till I get hold of it. I carry it home and sit down, not expecting to be very much interested in it, and in such a state of mind that my expectations are usually fulfilled—I am not very much interested in reading the Recorder. I have tried to find fault, and to wonder if I could not make things go better, if I could have the honor of occupying the great chair in the Recorder's Editor's seat. I have used to cast the blame here and there, and have looked about for a scape-goat. After many misgivings and cogitations, I have made great discovery; and one, which, if I make it public, I doubt not, will call down the gratitude of many of your readers upon my head, and cause me to be hailed as a great benefactor. True, I might monopolize and chuckle over the discovery, and enjoy it in secret, but I feel too benevolent thus to withhold what will cause many to rejoice. I have discovered that the great cause why I do not feel a deep interest in the Recorder is—myself. The blame must and ought to fall upon myself. And I presume many of the ministers of Christ in Mass., can say the same in regard to themselves.

The fact is, I have never sat down an hour, and thought if I could do anything to add life or interest to your paper. If I have had a Narrative to publish which I supposed would be interesting, I may, or I may not have committed it to writing; and when on paper, I may, or may not have sent it to you. When I have had any agency, and needed a few columns in which to praise the object, and beg with an importunity that made it repulsive, I have claimed my columns for the purpose. When I have thus written officially for a College or for some Society, and I have felt that you were under a reasonable obligation to me for such communications. But as to sitting down to think or write for the Recorder for the purpose of making it more interesting, or more useful, I have never dreamed of such an act. I have never inquired whether your files were full or empty, whether your hands were strong or drooping, whether you were so prospered as to spare such help as mine, or were discouraged and needed support. These are matters about which I have never troubled myself, and I presume it is so with four fifths of the clergyman of Massachusetts. Which is the flower in your garden that you love, if not that which you have planted, and reared with watching and care? Who is the friend that you love, if not that one upon whom you have bestowed your care and anxiety? And does not the same principle hold good in regard to a religious paper? If the ministers of Christ in this Commonwealth would only consider that no Editor has ever yet been created who can alone, and unaided, sustain a periodical, and make it valuable, and that they can in no way with so little expenditure of thought and time, do so much good, it does seem as if they would find a deep and practical interest in writing for the Recorder, and thus increasing its interest and its power. It can and it ought to be the very best paper in the United States.

I do not know Mr. Editor as you will think me for those hints, or ever insert them; but that as it may, it causes my conscience to write, and I am determined to use it further in the same way, whether you insert or not. There never was a good paper whose interest and power did not depend almost wholly upon its correspondents; and it is vain to put you or any other man in the chair Editorial and bid him make bricks without straw. It is unreasonable, and it is unchristian. And if any man's interest in your paper dies, let him inquire if it be not that he does nothing to increase its

THE BOSTON RECORDER.

WEDNESDAY, SEPTEMBER 13, 1899.

ANDOVER THEOLOGICAL SEMINARY.

The anniversary of this institution took place on Wednesday last. On Monday at half past 7, P. M. the Porter Rhetorical Society held a public meeting, at which the exercises were as follows:

Rhetorical Essay.—Influence of J. C. Phillips. Rhetorical Essay.—Adaptation of Scholarship to the exigencies of the times. W. P. FAIRBANKS.

Oration.—Mental cultivation, the business of life. E.







## POETRY.

## RESIGNATION.

By Bishop Ken.  
My heart shall hardly, I should, thy will attend—  
Ambitions only, never to offend.  
O keep my will meek, docile, and sedate,  
The mine in a serene stormy state;  
O Father, choose what thou wilt have me be,  
In danger or secure, enslaved or free;  
In consolation, or afflictive grief;  
Wealthy, or destitute of relief;  
Give life or death, give health or a disease,  
Success or disappointment, pain or ease,  
I'll welcome 'em deservingly when I pray,  
Nor murmur at denial or delay;  
Send persecution, torture, or disgrace,  
I gladly will thy bit of cross embrace,  
As by thy gracious will thy martyrs bleed,  
And thy supports their agonies exceed.  
Then, Lord, not I, will suffer the distress,  
While our two wills in time, shall coincide.  
I choose, my God! all thou hast predestined;  
My very death—its time, place, manner, kind.  
I'll welcome pain, in which I shall expire;  
Cruelty-like resigned to die, is my desire:  
In thee alone my spirit is at rest:  
Thy will be done. Thy will is ever best.  
I'll from my bosom all self-will expel—  
Self-will, the fruitful sin which peoples hell:  
In the midst of sin, in the midst of sin,  
Throughout all heaven, there is no will but Thine!

## THE HEART.

The heart—the gifted heart—  
Who may reveal its depths to human sight!  
What eloquence impart  
The softness of its love—the grandeur of its might.  
It is the seat of bliss—  
The blessed home of all affections sweet;  
It smiles where friendship meets—  
It glows where social feelings meet.  
'Tis Virtue's hallowed fane—  
'Tis Freedom's first and best, and noblest shield;  
A strength that will remain,  
When greater powers and feeble spirits yield:  
It is Religion's shrine,  
From whence our holiest aspirations wing;  
Where joys, which are divine,  
And hopes, which are of heaven, alone may spring!  
The font of tenderness—  
Where every pure passion has its birth,  
To cheer—to charm—to bless—  
And sanctify our pilgrimage on earth.

## MISCELLANY.

## THE DEMAGOGUE.

Meanly ambitious of public trust, without the virtues to deserve it; intent on personal distinction, and having forgotten the ends for which alone it is worth possessing, the miserable being constituted all in self, learns to pander to every vulgar prejudice, to advocate every popular error, to chime in with every dominant party, to flatter, flatter and deceive, and becomes a demagogue. How wretched is that poor being who hangs on the people's favor! All manhood of principle has been lost in this long course of obsequiousness; he dare not use his temporary popularity for any purpose of public good, in which there may be a hazard of forfeiting it; and the very eminence to which he is exalted, renders him more conspicuous his servility and degradation. However clear the convictions of his judgment, however strong the admonitions of conscience, he is not thoroughly self-conscience, not those, not the law of God, nor the rule of right, nor the public good, but the caprice of his constituents, must be his only guide. Having risen by artifice, and conscious of no worth to support him, he is in hourly dread of being supplanted in the favor of the deluded multitude by some more cunning deceiver. And such a sooner or later sure to be his fate. At some unlucky moment, when he hears his blushing honors thick upon him, (and well may such honors blush) he is jerked from his elevation by some more dexterous demagogue, and falls trampled under the wheels of the victor. And can this be the lot of him who has been here trained to admire and love high-minded excellence—who has been taught by high classical authority to regard with the same fearless and unmovable indifference, the stern countenance of the tyrant and the wicked ardor of the multitude, and who has learned from the sagest of sages, that the best of all is to see how the vain heart is swayed, and the giddy head turned, how honesty of purpose and manliness of spirit, are perverted by popular applause. It is but the first step that costs. Once yielded to the suggestion, that a little deceit or prevarication, a slight sacrifice of principle and independence, a compromise of conscience in matters not absolutely fundamental, may be excused, when the immediate gain is obvious and the end in view important, and the downward path becomes every day more and more smooth, until, in its descent, it reaches the very abyss of vulgar trading, intrigues, electioneering, office hunting politicians. If in this life, how deep a loss can be found, none of us, I am sure, have the curiosity to explore it.

[Hon. Mr. Gaston's Address.]

DEAFNESS OF THE AGED.—Nothing is more common than to hear old people uttering querulous complaints with regard to their increasing deafness; but those who do so are not, perhaps, aware that this infirmity is the result of an excess in the gradual withdrawal of all the senses, and the decay of the frame, i. e. old age. Providence in constructing the human body. The gradual loss of hearing is effected for the best purposes; it being intended to give ease and quietude to the decline of life, when any noise or sounds from without would discompose the enfeebled mind, and prevent peaceful meditation. Indeed the gradual withdrawal of all the senses, and the decay of the frame, i. e. old age, have been wisely ordained in order to leave the human mind from the concerns and pleasures of the world, and to induce a longing for a perfect state of existence.

[Chambers' Edinburgh Journal.]

EQUAL AND EXACT JUSTICE.—The measures adopted by the authorities of Boston, in sending those who are found intoxicated in the streets to labor on the works at Fort Warren, seems to meet with the general commendation of the press, and we presume of the community. But if those who sold these unfortunate men the means of intoxication, with the almost certain knowledge of the result, were, for a short season, to share in their labors at the fort, how far would it be from equal and exact justice?—*Journal of Commerce.*

How to cook Rice.—A writer in a Baltimore paper furnishes the following receipt:  
As Rice is generally recommended to be used, in lieu of vegetables, during the prevalence of the Cholera, but few persons are acquainted with the proper mode of preparing it for table; you will confer a favor by inserting the following receipt as practised in Carolina.

1st. The Rice must be thoroughly scrubbed and rinsed, in several waters, until the floury particles, which are often more or less, are entirely removed.  
2d. A handful of salt should be thrown into a pot of water which must boil before the Rice is sprinkled in.  
3d. The Rice should be boiled twelve minutes by the watch: the water should then be poured off, and the pot covered and set close to the fire to steam, for ten minutes.

Thus prepared, and eaten with gravy, milk, butter &c. Rice is one of the most digestible articles of food in nature; but if, on the contrary, it be badly cooked, full substances are more apt to disorder the alimentary system. There are two extremes to be avoided. 1st, it ought not to be eaten if at all raw. This state is detected by crushing a few grains between the fingers; if a small chalky lump is found in the centre of the grain, the rice is not sufficiently cooked. But on the other hand it cannot be too dry or grainy, by which it

mean separated.—The philosophy of this last point is two-fold; 1st, unless the water absorbed in the boiling process is evaporated, the stomach would be surcharged with fluid. 2d. If the grain be not separated, the gastric juices cannot penetrate it readily. I have often heard my dyspeptic friend, who had been ordered to eat rice, complain, that it disagreed with them, until I communicated the above receipt.

MECHANICAL CELESTIALITY.—Mr. Bowditch, of Boston, who is now engaged in translating Laplace's "Mechanique Celeste," is unquestionably one of the first mathematicians of the age. The last number of the London Quarterly Review thus speaks of our illustrious countryman:

"We must not stop without saying something of Mr. Bowditch's performance; though what we say must be short. The idea of undertaking a translation of the whole 'Mechanique Celeste,' accompanied throughout with copious running commentary, is one which savors, at first sight, of the egotism, and is certainly one which, from what we had hitherto had reason to conceive of the popularity and diffusion of mathematical knowledge on the opposite shores of the Atlantic, we should never have expected to have found originated, at least, carried into execution, in that quarter. The first volume only has as yet reached us; and when we consider the great difficulty of printing works of this nature, to say nothing of the heavy and probably unremunerative character of the enterprise, we are surprised that the second volume should have been so soon published. It contains the first two books of Laplace's works, with a few and slight exceptions, just what we could have wished to see—an exact and careful translation into very good English—extending well printed, and accompanied with notes appended to each page, which leave no step in the text of moment unexplained; hardly any material difficulty either of conception or reasoning unexplained. To the student of 'Celestial Mechanics' such a work must be invaluable, and we sincerely hope that the success of this volume, which seems thrown out to try the feeling of the public, both American and British, will be such as to induce the speedy appearance of the sequel. The work is so well adapted to the case, we shall deeply lament that the liberal offer of the American Academy of Arts and Sciences, to print the whole at their expense, was not accepted."

[The National Gazette alludes to the above critique in the following note:—"The second volume is a more splendid trophy than the first. It is not to be apprehended that Dr. Bowditch will ever hesitate about printing the sequel. This great monument will be wholly raised by himself."]

## CHOLERA IN BOSTON.

The history of cholera in this city seems to be destined to add to the number of wonders in regard to this strange malady, and to increase the difficulty of coming to any conclusion as to the laws of its appearance and progress. It is, in fact, a most strange phenomenon—an invisible cause—a potent, relentless and capricious enemy, striking blows in the dark, and mocking at our efforts to evade its force or anticipate its fury. The anticipation of it seemed to haunt the public mind like a nightmare, producing a sense of something terrible near us, which the external face of nature flatly contradicted; and even now that we have seen the monster, his impression has almost the appearance of a dream, so much was it in the air, and with all the elements which presented itself to our senses. Let us consider the facts. The average mortality of the city of Boston is estimated at 25 weekly deaths. During the week ending August 13th, the number was 21; during that which followed, 24; and the last week, which ended September 1st, 17; making a total of 65, which, compared with 84, the average for the three weeks, shows how much more healthy than usual our city has been during this epidemic. Yet, within the same period, four individuals have died of cholera, marked by all the symptoms which characterize the eastern disease, and which have accompanied it to our sister cities on this side the Atlantic; leaving the same rapid course and termination, exhibiting the same peculiar evacuations, the spasms, the collapse and asphyxia, all strongly and distinctly marked, so as not to be mistaken by the most careless observer. It is in all these particulars, that it is so different. We have heard of no case of epidemic cholera, which had a different event. In the mean time, it is certain, both from the general report we have already referred to, and from the classification of the deaths, that the usual bowel complaints of the epidemic are not only more numerous as usual, far less grave and fatal. Of the 65 deaths, already mentioned as constituting the mortality for these three weeks, three only are of dysentery, and one of bilious cholera. In duration time it is more acute, and more violent, than the usual cholera. In the mean time, it is certain, both from the general report we have already referred to, and from the classification of the deaths, that the usual bowel complaints of the epidemic are not only more numerous as usual, far less grave and fatal. Of the 65 deaths, already mentioned as constituting the mortality for these three weeks, three only are of dysentery, and one of bilious cholera. In duration time it is more acute, and more violent, than the usual cholera. 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